Heraclitus Ridens Redivivus;

OR, A

DIALOGUE

BETWEEN

HARRY and *ROGER*,

Concerning the Times.

Qui semel verecundiæ fines transierint eos oporter gnaviter esse impudentes. Cicero.

Harry. OH Sir, I am glad to see you: what *Anno ætatis suæ* 72. and yet so brave and lusty? having not of late seen any thing from you, It was afraid that the difficulty of finding out *Self-murderer*, had tempted you to make upon your self some fatal experiment; like the *Philosopher*, when he could not solve the motion of the *Sea*, threw himself into it.

Roger. I must confess, *Harry*, I have been of late (but much against my inclinations) very useless; my tallent and the present current of Affairs are diametrically opposite: had the Church of *England men* been our own, I could have run divisions upon the Dissenters *ad infinitum*; I would have proved them a pack of Rebels for a whole Century; I would have made the last 88 to be of a piece with this; and the Invincible Armada should have been believed to be no more than a Phanatick Conspiracy.

Har. Nay the Dissenters are not at this time to be provoked.

Rog. That I am very sensible of, and therefore I have endeavoured all I could to bring my self to speak for them; but I find I do it so awkwardly, that you would as soon cure the Rickets in any one of my Age, as bring any thing of mine into shape that pleads for them: my Answer to the *Letter to a Dissenter*, I hope, was an ample specimen of my good will; but my Wit lay so much the other way, that my Answer was looked upon to be the worst of the four and twenty; besides my printing the Letter at large, made me in danger to be brought in as a dispenser of the Libel.

Har. I must tell you, Sir *Roger*, that Answer

ith some other late Writings of yours, has a tle atton'd for your old Sins; and tho the Dis-nters do not look upon you as their best friend; t it has in some measure allayed the enmity tween them and the Serpent.

Rog. Now you put me in mind, I think I ve given the Dissenters in some of my last Ob-rvators a very pleasing farewel: If I be not istaken, I spoke notable things for the Tole-tion; and were it not for the reproach of *elf-contradiction*, I could have said twenty times much.

Har. What need you fear *self-contradiction* so uch? Cannot you say, That *upon a Change of ircumstances, a man may likewise vary his judgment o Toleration, with a respect to* hic & nunc; *.L's.* Answer to the *Letter to a Dissenter*, p 12.] *nd what was abominable in one Reign, may be aw and Gospel in another?*

Rog. You speak right; to alter ones opinion, ho at threescore and twelve, I think is no very reat blemish: But I that have so often chal-ng'd the World to discover *two clashing Sen-ences* in all my Writings; that have carried my natters always so even, that to discover *one flaw* n me, was as difficult as to find out Sir *Edmund-bury-Godfrey's* Murther: For me to speak home or Toleration, would make it a harder task, to nd an agreement between my Works, than it ould be to reconcile the two Churches.

Har. What is't you have so unluckily said hat will make it so heinous in you to write for oleration?

Rog. O I have spoke against the Dissenters ich hard Words, that now I could willingly eat hem; but withall they are so full of Gall and itterness, that should I swallow them, they ere in danger to come up again.

Har. 'Tis but guilding them then, Sir *Roger*; few Presents from the Dissenting Party, I sup-ose, will make 'em run down easily: But what re these cutting Expressions?

Rog. Why among other things, I have said, That *Liber of Conscience was a Paradox against Law, Reason, Nature and Religion* [Obs. Vol. 3. Numb. 47.] and should I now unsay all this, the Wags would make such work with me, as I for-merly did with *Richard* and *Baxter*.

Har. Have you never an old *Distinction* then ft to help you out at a dead lift? I remember when I had occasion to consult your writings, *distinguishing* was the best part of your Talent.

Rog. That you must know I have already at-tempted, when I perceived that an *Indulgence* was a brewing; I thought it was high time for me to draw back, and pull in my horns; and therefore *I* immediately fell to work, and split the hair. I artificially divided an Indulgence, *into an Indulgence granted and an Indulgence ta-ken; into an Indulgence that shall owe it self to the favour of the Prince, and an Indulgence that shall be got by the importunities of the People*: [Observ. Vol. 3. Numb. 43.] By thus nicely distinguishing the matter, I was in hopes to rescue the present Tole-ration from the stroaks of my former Anim-adversions; and in my Answer to the Letter to a Dissenter, my telling the Dissenters that *The De-claration of Indulgence ran to them, and not they to the Declaration*, [Answer to the Letter, p. 3.] I think was a full Comment upon the Text as it stands thus divided.

Har. Methinks, Sir *Roger*, this Distinction is very ridiculous, and I can compare it to nothing more, than to a *Decree of the Council of Constance*, which I remember ever since I writ my *Pacquet*, runs thus: Upon the Debate about the *Commu-nion* in one kind, it was ordered, that when the Laity *desired the* Cup, it was by all means to be *denied them*; but if they would submit to the *non obstante* to our Saviours Institution, and *not de-sire it*; then they might be *allowed* to partake of it: So that, *Ask and ye shall receive*, it seems is a Rule that will by no means hold in the case of Toleration.

Rog. I must confess I was there hard put to it, and you may be sure, that 'twas not willingly that I took my leave so abruptly of the Obser-vator, and went trailing like a Blood Hound after the Mu der of Sir *E. B. G.*

Har. Let Murder alone, when all comes to all, 'tis but saying that he was a Heretick, and then Killing you know is no Murder. Our busi-ness must now be to get off the *Penal Laws*.

Rog. Penal Laws! Had my endeavours suc-ceeded, they should have been kept up to the end of the Chapter, ay and as tight too, as any Fiddle-string: cou'd I but have brought over the Church of *England* men, our business had been done; and I think I drew as good a Scheme for accommodation, as ever *Cassander* did, or

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the Bishop of *Spalato*: Had that project took, the *Penal Laws* wou'd have been as useful to us as the Inquisition; and then I had boldly affirmed, *That neither the Church of* England, *nor the Members of the Church of* Rome, *cou'd be found in a Toleration with the Phanaticks, but with the certain ruin of both.* [Obs. Vol. 3. Numb. 134.]

Har. These Church of *England* men are very obstinate.

Rog. Ay, and perverse too; insomuch that you would as soon perswade the Pope to part with the Franchises, as bring them to pray to the People in an unknown Tongue. T'other day a Friend of ours (I suppose after reading my project of Accommodation) asked a Church-man; in case the Church of *Rome* should give up *Transubstantiation*, what would the Church of *England* part with in order to a reconciliation, And what dost think the Church-man offered in exchange?

Har. Why, the Nine and thirty Articles, I suppose.

Rog. I protest only *Passive Obedience*; and I wou'd no more take that Principle from them; then I wou'd unshackle a Mad-man. Passive valor is a virtue I love in an Enemy; and 'tis as necessary for our preservation that they hold this Doctrine, as 'tis for the Grand Seignior that a Bassa believes that of *Fatality*, when he is to undergo the discipline of the Bow-string.

Har. I give the Church of *England* men for lost; and therefore for my part, my Province shall be to gain the Dissenters, I think the wind blows fairest from that side.

Rog. Prithee, *Harry*, how cam'st thee to be either beloved by the *Papists*, or believed by the *Dissenters*? I am sure you have spoke as severe things of the *Papists*, as ever I did of the *Fanaticks*, and yet by a sudden turn you are become as gracious, as if you were a Convert of some considerable standing.

Har. I perceive you don't understand the virtue of Holy Water; this powerful sprinkling will immediately restore a man to the state of Innocence. Had *Adam* but known this easie receipt, he would never have been at the expence of Fig-leaves. You must know I have all my old sins forgiven me, and I am now as clean as if I had been over head and ears in *Jordan*.

Rog. But all thy washing will not clear thy contradiction; thy *Pacquet of Advice*, and the *Weekly Occurrences* are as opposite as Fire and Water; and I wonder how thou canst so shamefully prevaricate, without one single blush to alter thy Complexion. When I was press'd him with my former opinions, I set off the false colour with some plausible Varnish, and always *distinguished* where I could not fairly deny; But thou wou'dst fain cheat, even in spite of *day-light*; this juggle is so easily detected, that by thus *openly publishing* thy Shame; one wou'd think this task was given thee, not so much that thy Master had need of thy pain, as to oblige thee to a *penance*.

Har. Puh, Sir *Roger*, you know words are wind, and why should one no more than t'other be tied to one point of the Compass; he that can turn and double upon a Stage, is always applauded for his performance; and why may not a dexterous *change* of *Opinion* be as much commended for the activity of the *Brain*, as the other is for the agility of *Body*.

Rog. In troth *Harry*, I much confess thy Brain is of a very singular constitution, and thy late Writings are such Originals, that for my part, I think thou deservest to have a patent for Scribling; thou art of late the very Darling of the Papists, and thou carriest on the business of *Rome* so vigorously, that I do not doubt in a short time to see thee Secretary to the Conclave.

Har. Why, I believe I do them no small service with my *Occurrences*, I take from *them* the odium of *persecution*, by fixing it upon the Church of *England*; I fill the peoples heads so full with *Penal Laws*, that there is no room left for the *Inquisition*; and if any one blabs about Q. *Mary*'s days, I immediately stop his mouth with the Thirty fifth of *Elizabeth*.

Rog. But you are very frugal in giving Instances of the Severities of the Church of *England*, not above one in a Paper.

Har. You must know he that has not much Butter, must spread it thin; I must make the most of what I have, for I am afraid hereafter I am not like to have from that side any more Examples: But if you observed, I manage matters to the *best advantage*: When once upon a time, there was taken from a Quaker, a *Warming pan for the Church dues*; I put in a notable *inuendo*, and hinted that 'twas then *cold weather*; what

think you, may not that be called the *Warming-pan Perſecution*?

Rog. Ay, That was indeed hot and firy, to take a Warming-pan from a *Quaker*, was a little too unchriſtian, whom not only the *Seaſon*, but his *Religion* obliged to frequent fits of ſhaking.

Har. And now you talk of your *diſtinguiſhing*, I think I have had lately a notable fetch that way too: When I had in one of my *Occurrences* accuſed *the Clergy of* London *of cheating the Poor of* Sion *Colledge, in keeping from them the Charity of their Founder*. [Occur. Numb. 11.] And the malice and falſhood of my accuſation being unluckily publiſhed, I was hard put to it to avoid the Charge of Evil Speaking, Lying, and Slandering; therefore in my next Paper, *I did proteſt, that in my former Story, I did not intend to reflect upon the* London *Clergy:* [Occur. Num. 12.] So that here is the Clergy of *London*, and the *London* Clergy make up a very ſerviceable *Diſtinction*.

Rog. Your *Occurrences* then, I perceive, are to inſult over the Church of *England*, and thereby to divert the *Papiſts* and gain the *Diſſenters*.

Har. You are in the right on't; this Church of *England*, you know, is our greateſt obſtacle; it vexes me to think that an heretical Church ſhould be by *Law eſtabliſhed*; theſe Laws are ſuch unlucky ways of forfeiting, that they ſtand more in our way than Walls and Baſtions. Could we but once level their Work, you would not find it long before we fell to ſtorming, and I think we have already made ſome conſiderable advances.

Rog. And do the Diſſenters come on kindly?

Har. Why truly ſome of them are pretty forward, and we favour them accordingly; we do as the Patriarch did of old, he that comes in firſt receives the Bleſſing; if they promiſe fairly, then we place them in convenient ſtations, we put them in ſuch poſts that are ſomething for their *honour*, as well as for *our uſe*.

Rog. I muſt confeſs for my part, I am not for advancing the Diſſenters too much; and tho I cannot but approve of their preſent behaviour, yet I am not for truſting them too far, for they are ſlippery Creatures.

Har. Truſting them quoth a, Why who does? Have you ever ſeen a Diſſenter at the head of a Regiment? have you ever heard that any of them was made Lieutenant of the Tower, or Governour of a Garriſon? The Offices they are generally put into, are places of *Expence* and not *profit*. If any of them has a Mandat to be Mayor or Alderman of a Town; he is ſo *precarious* in his Office, that he dares not make one falſe ſtep upon pain of another *Regulation*: and withall, they commonly act in *conjunction* with Papiſts; ſo that they are no more than *Under-Workmen*, they are only employed, not truſted.

Rog. Here is a Diſſenter coming; I gueſs he comes to beg your aſſiſtance *Harry*, either to preſent an *Addreſs*, or get a *Commiſſion* to regulate ſome ſtubborn *Corporation*. He looks as if he had a ſpite to the Teſts and Penal Laws.

Har. Let me alone, I'll warrant you I manage him to advantage, and if I do not make him as rank a Repealer as any is in *England*, I'll forfeit all the gain of my *Occurrences*.

Rog. Well I'll take my leave of you; and at our next meeting ſhall expect an account of your Tranſactions, and in what forwardneſs Affairs ſtand for a Parliament. Farewel.

Enter an *Honeſt Diſſenter*.

Diſſenter. Gentlemen, I am ſorry I have diſturbed you, and that I ſhould be the occaſion of breaking up ſo *choice* and *ſelect* a Meeting. My buſineſs is only with you *Harry*, and not ſo urgent neither, but that I can retire, and call upon you at your leiſure.

Harry. Sir, you are heartily welcome, I am never ſo engaged, but that I am always ready to wait upon a Perſon of your Character. Your's I am ſure is *publick Buſineſs*; and ſince I have not of late ſeen your hand to an Addreſs, I doubt not but you come now at leaſt ſome Hundreds ſtrong.

Diſſ. That is not at preſent my buſineſs. You muſt know, there is a *ſmall place* in his Majeſties ſervice lately fall'n vacant, which lies ſo conveniently in my Neighbourhood, that as it may not be of ſuch advantage to another, ſo no one perhaps can ſo eaſily attend the duty with ſo much diligence as my ſelf; and therefore ſince I am told, that now all Offices are diſpoſed of *without diſtinction*; I hope by virtue of former acquaintance, I may beg your Intereſt on my behalf.

Har. Before I can appear your Friend, you muſt anſwer me ſo fit to ſome few *Queſtions*; for

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no man must expect his Reward, before he can say his Catechism. *Will you, whenever there is a Parliament call'd, endeavour to chooſe ſuch men as will take off the Teſts and Penal Laws?*

Diſſ. What is the meaning of this?

Har. You must know then, that no one is to be either promoted to, or continued in an Office, who will not answer *affirmatively* to this *Queſtion.*

Diſſ. Why this is encountring *Teſt* with *Teſt*, ſetting one nail to drive out another; if a man be not qualified for an Office but upon ſuch conditions: You ſeem to ſend up as hard things as thoſe you would have abrogated. For what is the difference between your obliging a man to abjure the *Teſt* and the Laws requiring him to renounce *Tranſubſtantiation*? but only this, that for my part I think even uncing *Tranſubſtantiation* to be the more innocent.

Har. There is a greater difference than you may imagine: for the Declaration that is required by the Law is a *violence* to a Mans *conſcience*; 'tis obliging a man to renounce an Article of his Faith; whereas the Teſts are matters purely politick: they were *promoted by a Faction*, and deſigned only to gratifie *a Party*, *which is pleaſed to call it ſelf* the Church of England.

Diſſ. Hold there; *Harry*, theſe words are ſomething too ſevere; let me tell you, you cannot make the *enacting* of theſe *Laws* to be the buſineſs of a *Faction*, without putting the late *King* and his *Parliament* at the very head on't; and it does not become you to ſpeak ſo *irreverently* of a *Crowned Head*, tho it hes in aſhes. But ſuppoſe a man ſhould believe in his conſcience, that the Teſts are a great ſecurity to the *Proteſtant Religion*, & that the conſequence of repealing them will be the introducing of Popery; (as I muſt neceſſarily think of thoſe many Noble and worthy Gentlemen, who lately loſt their Employments upon this very queſtion) is not the turning of ſuch a one out of his Office, which perhaps is his whole ſubſiſtence, for not conſenting to repeal thoſe *Teſts*, not only a *privative*, but according to your wiſe diſtinction, *a poſitive inflicting of penalties on the ſcore of conſcience* [Occ. Numb. 9.] For is not he that thinks his whole *Religion* to be in danger, as much concerned in his conſcience, as another that is ſo tender of one *ſingle Article.*

Har. But theſe are groundleſs apprehenſions: the Proteſtant Religion will be ſecure without theſe Teſts; and I have over and over proved that they are but *Mud-walls*. Surely you have never ſeen my *Occurrences.*

Diſſ. Ay, that I have, and at the ſame time that I could laugh at your Jeſts, I was offended at your ſcurrilities: and now you put me in mind, I have ſeen your *Paquet of Advice from Rome* too: there I remember you ſay, *That no mortal man can imbrace or countenance the* Papiſh Religion, *but either a deſigning Knave, or a cajol'd ſelf-will'd Fool.* [Pacq. vol. 3. p. 15.] Now I cannot believe that you look upon either of theſe Characters to be very honourable.

Har. I wou'd have the Papiſts be admitted into Offices as well as other Subjects; *and they may ſometimes happen to have better abilities to ſerve the King & Country, than thoſe that wou'd exculſe them.* [Occur. Numb. 9.]

Diſſ. Certainly, *Harry*, thou art made up either of *Knavery* or *Forgetfulneſs*; tho I am afraid *Knavery* is the chief ingredient in thy compoſition. Have not you ſaid in your Paquet, that *you cou'd wiſh we have fairly rid of two and fifty thouſand Papiſts, & yet you believed, & durſt undertake to prove the King ſhould not looſe one good Subject by the bargain.* Pacq. vol. 1. p. 143.]

Har. You ſhou'd not ſo ſpightfully recollect my former Opinions; you ſhou'd conſider not ſo much my *old faults*, as my *preſent arguments*; and if my carriage at this time may make you entertain any hard thoughts of my perſon: tho you may not believe the *man*, yet I hope you will be convinced by his reaſons.

Diſſ. Why truly whenever I ſee a Fore-head of Brass, I am apt to believe, that what is within is of no better mettal. To be *always falſe* and *ſhifting*, is methinks a temper ſo mean and creeping, ſo very like the race of the Serpent, that to be overcome by ſuch a one's Inſinuation, is not to be *perſwaded* but *betrayed.*

Har. Is it not *unreaſonable* that the Papiſts *ſhould be debarred of thoſe privileges and advantages which they are born to? And ſince they are under an equal obligation of duty with other Subjects; why ſhould not they have the ſame right?* as 'tis in other Countries, where Proteſtants and Papiſts have an equal ſhare in the Government. [Occur. Numb. 9.]

Diſſ.

Diss. Prethee shew me but one Country where there are but *four* Papists to *one* Protestant, and the Protestants allowed to enjoy *equal* priviledges with the Papists: If this cannot be done, why then should the Papists of *our* Nation look upon it as unequal dealing in this government to keep them from Offices, when their number is not as yet perhaps above *one* in *two hundred*? unless they assume some extraordinary priviledges to their persons, as well as their Religion, and pretend that their very *Civil* Rights are *Catholick*.

Har. But these *Test-Laws* are unjust: they *set up an inquisition into mens thoughts, put their Souls on the Rack, so that a Papist must either starve or violate his Conscience.* [ibid.]

Diss. I perceive, *Harry*, your compassion leans much on the *Popish* side; and you do not seem much concerned, whether a *Protestant* dies in his Bed, or on a Dunghil, for if the *loss of imployments* be an infallible symptom of *starving*; I am afraid there will be found of late more *Church of England men* put into those uneasie circumstances, than there are Papists of any note in the whole Nation: And since you would perswade us, that the grand project is to imploy *all* men *equally*, without any regard to their perswasions; methinks it does not at all become you in policy, to give such early instances of *partiality*.

Har. Are not there Church of *England* men preferred as well as other men? do not you see them daily made *Deans*, and *Bishops*, &c.

Diss. So have I seen *Bulls* and *Bears* wear Top-knots; but I presume they would never have gone to the expence of adorning the *Brutes*, were it not on purpose to expose the fashion. Prithee, *Harry*, there are Knaves of all persuasions, and the *Church* as well as the *Barn* breeds Vermin.

Har. Why are you so much afraid of Papists being put into publick Employments; Ile assure you they are not such men as you do imagine; and whosoever says they are *bloody* and *cruel*, foully *misrepresents* them, and does not draw them in their proper colours.

Diss. Pray, *Harry*, how long have you had such a favourable opinion of their good nature? what, *are all the holy Candles out, that you formerly told us, were made of Protest. Grease at the Irish Massacre?* [Pacq. *Nov.* 19. 1680.] Are there no Popish Friers but that which burnt the City? Or have the *French Protestants* think you, left their Estates and come over only for advantage of a Collection? These are too bitter things, *Harry*, to be so easily digested: and if I be not much mistaken, I can shew you that some of them are bound by *Oaths* to give *Heretick no better quarter*.

Har. Surely there is no such thing?

Diss. I do assure you I had it from a very substantial Author.

Har. Pray who is it? I'll warrant you one of our modern *Misrepresenters*.

Diss. No I'll assure you I had it from the worthy Author of the *Pacquet of Advice from Rome*; and certainly he must needs know best what was done there, where he kept his weekly correspondence. 'Tis the Oath, which all Popish Bishops take at the time of their Consecration. My Author has it at large, but I shall here only give you the Clause of it. *And all Heretick, Schismaticks and such as rebel against our Lord the Pope, or his Successors, I shall to the uttermost of my power, persecute, impugn, and condemn.* So help me, &c. [Pacq. Jan. 30. 1679.]

Har. And does not the Church of *England* with her *Penal Laws* come upon you and your Brethren with the *same* severities?

Diss. Pray where is a *Church* better seen than in her *Articles* and *Canons*? And if these are to be looked upon as the Standards of her *Doctrin*; to give the Church of *England* her due, she in her 66. *Cannon* requires her Bishops & Ministers to endeavour by *instruction* and *perswasion* to reclaim all Recusants within their respective limits: and if some of her Communion, did put the Laws in Execution against us with too much rigour, the present *promotion* of several of those Instruments of our Miseries, wou'd tempt a man to believe, that what they did was not so much out of *mistake*, as by *order*.

Har. But now you have a Commission to enquire, into what mony was taken from you upon the account of your Religion; and so in some measure you may make your selves whole again.

Diss. Prethee *Harry*, why dost not send us to the *Spanish* Wrack to dive for Gold and Silver? on my Conscience I believe it would be to as much purpose. If you will procure us all that was returned into the *Exchequer*, that will indeed encourage and enable us to sue for the rest; and surely you do not think that the *Exchequer*

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ought to thine by *oppression* no more than a private Gentleman's pocket.

Har. If you consent to take off the Test, you do not know what may be done for you; and methinks you of all people should be ready to comply, since you are so much obliged for the *Toleration*: and you know one good turn always requires another.

Diss. Suppose the Church of *England* men had complied to take off the *Tests*, dost think then we wou'd have been such *Favourites*? I find it was our turn to be asked last: we have something of *Original Sin* that full sticks to us; and I am afraid when Popery comes in, we that have *no foundation*, and are as it were *strangers* in the land, must expect that this liberty will only *encrease* our future task, and put us *further* into the house of *bondage*.

Har. You shall have a *Magna Charta* for Liberty of Conscience; and that you know, is like the Laws of the *Medes* and *Persians*, unalterable.

Diss. I must be a fool by thy own Maxim, if I believe thee; for have not you said in your *Pacquet*, that he is only fit to be *Recborder of* Goatham, *who does not foresee that if ever the* Papists *prevail*, Magna Charta *and the* Bible *must down together*. [*Pacq.* Nov. 21. 1679.] But now I think on't, how will this *Magna Charta*, and the *Magna Charta* of the Council of *Lateran* stand together? which is so far from giving *Liberty of Conscience*, that it will not allow Hereticks the common privilege of *living*.

Har. Has not Sir *Roger* cleared that difficulty sufficiently? when he told you, *that when they are rightly distinguished, they may very well stand together; for the degrees of the Church of* Rome *are Religious, this Liberty you are offered is a civil point.* [Answer to the Letter to Dissenters. p. 7.]

Diss. Well now I find true, what I always suspected; that this *Liberty* was grounded upon a trick of *State*; and not upon a *Religious* conviction of judgment. So that when the Government shall not stand in need of such Arts; that is, when Popery is too powerful to submit to such condescensions; we must expect to be thrown off, and sink again into the state of suffering.

Har. I do assure you, it has been the *constant* judgment of Papists, that men all ought to have *Liberty of Conscience*: and they are very ill men, and you ought not to joyn with them who wou'd perswade you to the contrary.

Diss. Devide & impera, I know its the *Papists* rule, as well as the *politician's*. Prithee *Harry*, he that is but Eight and twenty years old, has lived long enough to see their Methods of *destroying* the *Protestant Religion*: and it is mostly by playing fast and loose with the *Dissenters*. Sometimes the Dissenter is a Heretick and a Rebel, & all the cry must be, *crucifie him*, *crucifie him*; at another time he is all innocence, *What harm has he done? we'll release him and let him go.* Thus by intermittent *fits* of *ease* and *rigour*, they endeavour to shake and undermine that foundation; against which their *Arguments* have not strength to prevail.

Har. But this *Indulgence* was so *frankly* offered you, that you cannot choose but make *Suitable returns* for such unexpected civilities.

Diss. Profered service in some case is not only *unacceptable*, but *nauseous*: for when all the Arguments of *Reason* & *Religion* could not prevail; to find an unexpected fit of affection, makes the kindness something suspicious, and all the endearing expressions may proceed not so much from *Love* and *Dissimulation*; a politick Design may be in the bottom, and a Snake may lie in the Grass that looks so fresh and flourishing.

Har. I find you still continue in your groundless suspicion of the Papists: methinks they are the most reasonable men alive; for if they do repeal your Laws, they promise you *Equipollent securities*.

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Har. Yes, but such an Act that shall be unalterable, and not in the power of future Ages to revoke.

Dissenter, Hold, not too fast there, you will ruin the *Dispencing Power* else; for if the King may not *suspend that Act too* at pleasure, what will become of those Officers, who have made so bold with the Laws in being? for the consequence must reach all Acts alike.

Har. Ay, but these *Tests* against

Diff. Prethee ſhew me but one Country where there are but *four* Papiſts to *one* Proteſtant, and the Proteſtants allowed to enjoy *equal* priviledges with the Papiſts: If this cannot be done, why then ſhould the Papiſts of *our* Nation look upon it as unequal dealing in this government to keep them from Offices, when their number is not as yet perhaps above *one* in *two hundred*? unleſs they aſſume ſome extraordinary priviledges to their perſons, as well as their Religion, and pretend that their very *Civil* Rights are *Catholick*.

Har. But theſe *Teſt-Laws* are unjuſt: they *ſet up an inquiſition into mens thoughts, put their Souls on the Rack, ſo that a Papiſt muſt either ſtarve or violate his Conſcience.* [ibid.]

Diff. I perceive, *Harry*, your compaſſion leans much on the *Popiſh* ſide; and you do not ſeem much concerned, whether a *Proteſtant* dies in his Bed, or on a Dunghil, for if the *loſs of imployments* be an infallible ſymptom of *ſtarving*; I am afraid there will be found of late more *Church of England men* put into thoſe uneaſie circumſtances, than there are Papiſts of any note in the whole Nation: And ſince you would perſwade us, that the grand project is to imploy *all* men *equally*, without any regard to their perſwaſions; methinks it does not at all become you in policy, to give ſuch early inſtances of *partiality*.

Har. Are not there Church of *England* men preferred as well as other men? do not you ſee them daily made *Deans*, and *Biſhops*, &c.

Diff. So have I ſeen *Bulls* and *Bears* wear Top-knots; but I preſume they would never have gone to the expence of adorning the *Brutes*, were it not on purpoſe to expoſe the faſhion. Prithee, *Harry*, there are Knaves of all perſuaſions, and the *Church* as well as the *Barn* breeds Vermin.

Har. Why are you ſo much afraid of Papiſts being put into publick Employments; Ile aſſure you they are not ſuch men as you do imagine; and whoſoever ſays they are *bloody* and *cruel*, foully *miſrepreſents* then, and does not draw them in their proper colours.

Diff. Pray, *Harry*, how long have you had ſuch a favourable opinion of their good nature? what, *are all the holy Candles out, that you formerly told us, were made of Proteſt. Greaſe at the Iriſh Maſſacre?* [Pacq. *Nov.* 19. 1680.] Are there no Popiſh Friers but that which burnt the City? Or have the *French Proteſtants* think you, left their Eſtates and come over only for advantage of a Collection? Theſe are too bitter things, *Harry*, to be ſo eaſily digeſted: and if I be not much miſtaken, I can ſhew you that ſome of them are bound by *Oaths* to give *Hereticks no better quarter*.

Har. Surely there is no ſuch thing?

Diff. I do aſſure you I had it from a very ſubſtantial Author.

Har. Pray who is it? I'll warrant you one of our modern *Miſrepreſenters*.

Diff. No I'll aſſure you I had it from the worthy Author of the *Pacquet of Advice from Rome*; and certainly he muſt needs know beſt what was done there, where he kept his weekly correſpondence. 'Tis the Oath, which all Popiſh Biſhops take at the time of their Conſecration. My Author has it at large, but I ſhall here only give you the Clauſe of it. *And all Hereticks, Schiſmaticks and ſuch as rebel againſt our Lord the Pope, or his Succeſſors, I ſhall to the uttermoſt of my power, perſecute, impugn, and condemn.* So help me, &c. [*Pacq.* Jan. 30. 1679.]

Har. And does not the Church of *England* with her *Penal Laws* come upon you and your Brethren with the *ſame* ſeverities?

Diff. Pray where is a *Church* better ſeen than in her *Articles* and *Canons*? And if theſe are to be looked upon as the Standards of her *Doctrin*; to give the Church of *England* her due, ſhe in her 66. *Cannon* requires her Biſhops & Miniſters to endeavour by *inſtruction* and *perſwaſion* to reclaim all Recuſants within their reſpective limits: and if ſome of her Communion, did put the Laws in Execution againſt us with too much rigour, the preſent *promotion* of ſeveral of thoſe Inſtruments of our Miſeries, wou'd tempt a man to believe, that what they did was not ſo much out of *miſtake*, as by *order*.

Har. But now you have a Commiſſion to enquire, into what mony was taken from you upon the account of your Religion; and ſo in ſome meaſure you may make your ſelves whole again.

Diff. Prethee *Harry*, why doſt not ſend us to the *Spaniſh* Wrack to dive for Gold and Silver? on my Conſcience I believe it would be to as much purpoſe. If you will procure us all that was returned into the *Exchequer*, that will indeed encourage and enable us to ſue for the reſt; and ſurely you do not think that the *Exchequer*

ought

ought to their *arbitrary oppression* no more than a private Gentleman's pocket.

Har. If you consent to take off the Test, you do not know what may be done for you; and methinks you of all people should be ready to comply, since you are so much obliged for the *Toleration*: and you know one good turn always requires another.

Diss. Suppose the Church of *England* men had complied to take off the *Tests*, dost think then we wou'd have been such *Favourites*? I find it was our turn to be asked last: we have something of *Original Sin* that will stick to us; and I am afraid when Popery comes in, we that have *no foundation*, and are as it were *strangers* in the land, must expect that this liberty will only *encrease* our future task, and put us *further* into the house of *bondage*.

Har. You shall have a *Magna Charta* for Liberty of Conscience; and that you know, is like the Laws of the *Medes* and *Persians*, unalterable.

Diss. I must be a fool by thy own Maxim, if I believe thee; for have not you said in your *Pacquet*, that he is only fit to be *Recborder of* Goatham, *who does not foresee that if ever the* Papists *prevail*, Magna Charta *and the* Bible *must down together*. [*pacq.* Nov. 21. 1679.] But now I think on't, how will this *Magna Charta*, and the *Magna Charta* of the Council of *Lateran* stand together? which is so far from giving *Liberty of Conscience*, that it will not allow Hereticks the common priviledg of *living*.

Har. Has not Sir *Roger* cleared that difficulty sufficiently? when he told you, *that when they are rightly distinguished, they may very well stand together; for the degrees of the Church of* Rome *are Religious, this Liberty you are offered is a civil point.* [Answer to the Letter to Dissenters. p. 7.]

Diss. Well now I find true, what I always suspected; that this *Liberty* was grounded upon a trick of *State*; and not upon a *Religious* conviction of judgment. So that when the Government shall not stand in need of such Arts; that is, when Popery is too powerful to submit to such condescensions; we must expect to be thrown off, and sink again into the state of suffering.

Har. I do assure you, it has been the *constant* judgment of Papists, that men all ought to have *Liberty of Conscience*: and they are very ill men, and you ought not to joyn with them who wou'd perswade you to the contrary.

Diss. Devide & impera, I know its the *Papists* rule, as well as the *politician's*. Prithee *Harry*, he that is but Eight and twenty years old, has lived long enough to see their Methods of *destroying* the *Protestant Religion*: and it is mostly by playing fast and loose with the *Dissenters*. Sometimes the Dissenter is a Heretick and a Rebel, & all the cry must be, *crucifie him, crucifie him*; at another time he is all innocence, *What harm has he done? we'll release him and let him go*. Thus by intermittent *fits* of *ease* and *rigour*, they endeavour to shake and undermine that foundation; against which their *Arguments* have not strength to prevail.

Har. But this *Indulgence* was so *frankly* offered you, that you cannot choose but make *suitable returns* for such unexpected civilities.

Diss. Profered service in some case is not only *unacceptable*, but *nauseous*: for when all the Arguments of *Reason* & *Religion* could not prevail; to find an unexpected fit of affection, makes the kindness something suspicious, and all the endearing expressions may proceed not so much from *Love* and *Dissimulation*; a politick Design may be in the bottom, and a Snake may lie in the Grass that looks so fresh and flourishing.

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uſt, and dangerous to the government in their *conſequence*; and ſo no matter what becomes of them.

Diſſ. And will not *that Law*, think you, be unjuſt, which cramps the Kings *natural* and *inherent* right of *ſuſpending* Acts of Parliament? ſo that *this Law* or the mighty Prerogative of *ſuſpending* immediately falls to the ground: and which do you think will moſt likely get the better on't? Beſides that Law, if it be *equipolent* muſt exclude all *Romiſh Prieſts* from Officiating in any publick Church or Chappel within the Kingdom: Now if it be, according to you, ſo *impious* to exclude Papiſts from ſerving the *King* in *publick Offices*; what a *monſtrous* peice of *impiety* will Popiſh Judges interpret that Law to be, which excludes the Prieſts from ſerving God in his *publick Worſhip*? and tharefore the apparent conſequence of repealing our Laws to me will be this; that hereafter we ſhall have all Popiſh Governours both in Church and State; and to us will be left the Merit of *obedience*, and the Glory of *ſuffering*; only I am afraid we ſhall much Eclipſe that Glory, upon ſome melancholy conſiderations that we have had a hand in our *own execution*.

Har. Well, I perceive you will not give me a Categorical anſwer to my *Queſtion*. You will have the ſame more formally put to you ere long, and I do not doubt when you have taken time to conſider, but you will return a very ſatisfactory anſwer.

Diſſ. To be ſhort with you then; the ſum of my opinion is this: That I conſider my ſelf as an *Engliſhman* as well as a *Proteſtant*; and whatever I conceive may *directly* or by *conſequence* prejudice my *Religion* or *Civil Rights*, I think my ſelf obliged not to conſent to it, as I am to anſwer it to GOD and my COUNTRY. *So farewell.*

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